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All the Men of the Lutheran Church for the Whole Task of the Church

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APRIL
1947

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Volume XXVIII
Number Four

# Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

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## Way Down in Texas

*Rev. Dr. Lewis P. Speaker, Pastor of First English Lutheran Church, Austin, Texas, advisor of the Synodical Brotherhood; President Zeb Trexler of the Brotherhood of the U.L.C.A.; President C. E. Broden of the Texas Brotherhood.*

# LUTHERAN MEN . . .

APRIL

Vol. XXVIII

Issue No. 4

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The pin-up boys on our front cover are happy. Of course they were basking in Texas sunshine while most of the country was shivering in the winter breezes. But there is a better reason for their joy. The growth of Brothrhood work in Texas has been slow starting but the convention at Houston was the best yet. Reports show that the movement has solid foundations in the congregational Brotherhoods. They take the program seriously, follow the topics and undertake projects that are big enough to challenge their men. It is time to stop talking about the difficulties of men's work in the churches and to go ahead and try the Brotherhood program with everything we have.

### The Yielded Life

*Ye are complete in Him,—and He in you;*
*And what, O Christian, then have You to do?*
*Just yield yourself to Him—let Him control*
*And day by day He'll fill and flood your soul:*
*And other weary ones—still thirsting yet*
*Will find, in meeting you, they Christ have met*
*And drink abundantly from Him, through you:*
*This is, then, Christian, all you have to do.*
*Thank God for such a privilege divine—*
*And such a life of blessing can be thine.*

—BURROWS

●

**This**
is Easter month. Though LUTHERAN MEN can not reach its readers in time for the festival, it does bear the hope that the joy of the day may somehow be a continuing joy. After all, each Sunday is an Easter festival. The first day of the week became the day of worship in recognition of the resurrection. The glorious victory of that day gives meaning to the faith and hope of all the days. All that Jesus taught, all that He was, all that He does in and for us is possible because the grave could not hold Him. Because He lives, we shall live also. Thank God for Easter! Let us keep its memory and meaning alive throughout every day of every year!

●

*Paul never refused a church because of the small membership, or the dilapidated parsonage.—Christian Advocate.*

●

**Secretaries**
of Synods and editors of Synodical Monthlies would do this editor a favor by putting him on the mailing list for both Synodical Minutes and Bulletins. Thank you! Local church bulletins are also welcome.

●

*"Well, I guess my son is going to be a farmer after all when he gets through college."*

*"What makes you think so?"*

*"Well, he's planning on taking fencing lessons at college this fall."—Watchman-Examiner.*

# The Editor's Personal Paragraphs

**Missionary giving**
will take a new turn upward as our military men get back in the local congregations. They have seen what missions mean. Not only the love of Christ, but the love of peace, leads them to support the Church in its program of world evangelization. Read this news from Japan:

It took Chaplain Thomas B. Peery, Zama, Honshu, Japan, and his assistant a whole morning to count the good-will offering given at Christmas by the men from his three preaching points. The total was 10,000 yen—"about five times the amount expected," he wrote to the Service Comission of the National Lutheran Council. At the current fifteen-to-one exchange, this is roughly $667.00 in American money.

Before the collections were taken, Chaplain Peery had announced that the offering would go toward the rehabilitation of Japanese Christians. Chaplain Peery has recently met with Japanese Lutherans, who are planning reorganization of the Lutheran Church in Japan.

●

*Small events make big headlines on dull days.—Christian Advocate.*

●

**Dr. Julius Bodensieck**
left the comforts of his presidency of Wartburg Theological Seminary to administer Lutheran World Relief in Germany. Here are some heart-stirring items gathered from a recent report:

"Seeing these cold, shivering people walk about in straw shoes and other makeshifts, huddling together in an unheated room at 10 or 15 minus centigrade," he said, "one just gets choked."

At one of the old folks' homes, according to Dr. Bodensieck, it is so cold and so little fuel is available that the patients actually freeze fast to the bed sheets.

"Today, in one hospital," he said, "nine little children had to have their feet amputated. They had frozen their feet during the journey from Schlesien to Berlin."

Dr. Bodensieck urged that shoes of every description be sent to Germany, adding that "even American ladies" shoes are useful as German shoemakers can use some portions for repair work."

"And don't forget shoestrings," he said. "Yesterday we had a pastor and his family here for dinner, and they were overjoyed to find some ordinary binder twine, used for a package sent us, which they could use for shoestrings."

●

*Experience and expression are the two sides of the Christian life.—E. Stanley Jones.*

●

**Evan Tonsing**
must be added to the roll of Lutheran lay leaders called into the eternal presence of the Lord. He was the eldest son of Pastor and Mrs. Paul Tonsing and a grandson of a former governor of Kansas. Rev. Ernest Tonsing, pastor of First Lutheran Church, Topeka, is a brother. His profession was printing but he was never too busy to refuse the call of his Church. He was a graduate of Midland College, served in the army in the First World War, and was a lifelong member of St. Mark's Church, Atchison. He seldom missed a meeting of his synod and served for ten years as president of the synodical Brotherhood. He attended the ULCA several times and kept in touch with the general work of the Church. In his home church he served as sunday school superintendent for 12 years and superintendent of the intermediate department for 10 years and for 7 years had a record of perfect attendance. He sang in the choir for 30 years and directed it for 11. He was a Boy Scout enthusiast, interested in the Y.M.C.A., and was active in helping in the work of the congregational and synodical Luther Leagues. Evan Tonsings leaves a great vacancy in our ranks. The sympathy of Lutheran men goes out to the bereaved, in his home circle, and in the Church he loved.

●

*It cannot be denied that faith has been used in the past, and is sometimes used even in the present, in this questionable fashion. In this cheapened sense of the word faith means "believing" or "adopting" or "accepting" on some other basis than facts or evidence.—Rufus M. Jones*

**President Charles J. Smith** of Roanoke College defends the dropping of football by his institution with 7 observations. Whether you approve this action, or not, they are worth consideration:

"1. An over-all improvement in the scholastic achievement of both faculty and students. Teachers have taught with less interruption and students under less emotional strain or excitement have concentrated on the academic tasks at hand. And since education is the chief business of a college this advance in scholarship is all to the good. The main tent has housed more people than the side shows.

2. Entering freshmen have had a better opportunity of arriving at a correct sense of values. No longer do they have to decide upon the relative importance of the football field or the classroom. They have been spared the rite of baptism into an over-emotionalized atmosphere of either boastfulness or defeatism depending upon whether their team has won or lost.

3. Professors have not been humiliated by requests that they show favor to star football players or review the grades of possible ineligibles on the eve of important games.

4. The college community has not been rocked by players striking for higher "salaries" on the "no contact, no play" basis. This happened at Roanoke frequently before the war and I have no doubt still arises as an issue on many a college campus. In such cases administrators must decide either to yield or to lose the game on the morrow. From this we have been delivered.

5. Scholarships have been awarded only on the basis of true scholarship merit. The misnomer known as the "athletic scholarship" has been done away with. No longer are we guilty of injustice in rewarding football players magnificently while denying even modest material recognition to real scholars.

6. The money that would have been lost on football is being used throughout the entire session for the benefit and happiness of all students. This includes more and better paid teachers, more course offerings, more strictly educational and laboratory equipment, more support for important extra-curricular interests such as dramatics and forensics, more expenditures for social undertakings on the campus, more attention to the upkeep of buildings and grounds, as well as many other items necessary to a good college program.

7. But, best of all, our greatest gain has been in the field of integrity and self-respect. Pleasant rather than controversial relations with other colleges, no unhappy incidents born of over-heated emotions, no subterfuge in dealing either with our students or with our public. We have exchanged the ugliness of highly commercialized tension for the beauty of a serene quest of learning under the best conditions which we can create."

*The chairman at one of my recent lectures told about a little girl who went to church for the first time. Afterward, the minister asked her how she liked the service.*

*"Well," she said, "I thought the music was very nice, but your commercial was too long."—Contributed by Stuart Chase to "Readers Digest."*

●

**Field Secretary** Martin McGrory is already reporting action in the Washington, D.C. area. His home Brotherhood, Atonement, recently installed new officers, with Mr. Charles Stieff as president. Mr. Merwyn Fuss, president of the Maryland Syondical, was installing officer. At Resurrection Church, Arlington, he organized a new Brotherhood, with 26 men present at the first meeting. Mr. William Bragg, secretary to Representative P. H. Drewry, is the president. Mac has just finished a term of volunteer service as interim superintendent of the Inner Mission Society, while the society was seeking a new superintendent. If you want things done, call on the Marines!

●

*"My wife had a dream last night and thought she was married to a millionaire."*

*"You're lucky. My wife thinks that in the daytime."—Christian Observer.*

●

**"From Day to Day"** is the right book for your personal or family daily devotions. It has just come off the press of our Publication House. The author is Rev. Dr. J. Henry Harms, so well known to the delegates to the ULCA for his conduct of the devotions at several conventions. Ill health made it impossible for him to serve at Cleveland and not long after the convention he was called to be "at home with the Lord." During my term as General Secretary of the Luther League my family were members of Holy Communion Church, Philadelphia, where he served as pastor for many years. My daughter was confirmed by him. His vital sermons will never be forgotten. His personal care in a time of bereavement proved him to be all one could desire in a true pastor. He had a genius for the writing of devotional literature and will go on, though no longer living among us, witnessing for the Christ he loved, through this little book. It can be secured from Muhlenberg Press for $1.75.

*I would hate to die from indigestion and go to Heaven and there meet a man who had died of hunger.—J. R. Mosley.*

●

**$1.00** is not a large sum in purchasing power today. To be fair to our ULCA Brotherhood, each Lutheran man ought to be glad to contribute at least that amount for its work. It can do no more in fostering the Brotherhood movement than our men are willing to support. With young men back from military service, the opportunity for expansion of the Brotherhood is before us. Leaders of the Brotherhood are not only doing the work, but investing their own funds generously in it. Let each local Brotherhood respond to the appeal of at least $1 per member, and the dues problem will be solved. What is worth doing, is worth doing well. The measure of our loyalty to the Brotherhood is our willingness to give it financial support. Has your organization responded to the call?

●

*Johnny told his teacher that his sister had the measles. The teacher became excited.*

*"You go home, Johnny," she said, "and don't come back until your sister is well."*

*Johnny left in a hurry. After he had gone another boy held up his hand and said, "Teacher, Johnny Jones' sister what has the measles is in Boston."—Advance.*

●

**What** caused the fall of the Roman Empire? Let us turn to an old classic for the answer. Gibbon in his "Rise and Fall of the Roman Empire" gives the following answer. Remember that he was not a Christian!

"First: Rapid increase of divorce, with the undermining of the sanctity of the home, which is the basis of society.

Second: Higher and higher taxes; the spending of public moneys for bread and celebrations.

Third: The mad craze for pleasure; sports becoming every year more exciting and more brutal.

Fourth: The building of gigantic armaments, when the real enemy was within; the decadence of the people.

Fifth: The decay of religion; faith fading into mere form, losing touch with life and becoming impotent to guide it."

These five reasons give a twentieth century American citizen serious pause. Read them again!

*Uncle Sol threw aside the letter he was reading and uttered an exclamation of impatience.*

*"My land!" he cried. "Why can't people be more explicit?"*

*"What's the matter, pa?" asked Aunt Sue.*

*"This letter from home," Uncle Sol answered, "says father fell out of the apple tree and broke a limb."—Biblical Recorder.*

●

**Brazil's**
Foreign Minister, Oswaldo Aranha, reveals the attitude of Latin America, and indeed, of most of he world's statesmen, in expressing their opinions as to the part the U.S. must play in stablizing the present situation. We may as well admit that we cannot have permanent peace and preserve isolation. Power and possessions imply responsibility.

"The people that disintegrated the atom has now the mission of integrating humanity . . . .

"We must realize that the United States has more than one-half of the world's income, to take care of only one-fifteeth of the world's population and one-nineteenth of the world area. This means that while your national income per capita is approximately $1,117, the average income of almost two billion other people is only $30 per capita. A steady yearly increase in the present world income, more equitably distributed and diffused, would . . . assist in the consolidation of democracy and the prosperity of all countries."

●

*First Gentleman—"They have machines now that can tell when a man is lying. Ever seen one?"*

*Second Ditto—"See one? I married one!"—College of the Pacific Weekly. —Christian Observer.*

●

**Dr. Theodore G. Tappert**
of the faculty of Mt. Airy Seminary has left for Geneva to assist in preparation for the Lutheran World Federation meeting in Lund, Sweden, June 30—July 6th. He will also help reorganize a theological seminary in Austria. He takes the place of Dr. Nelson, who was unable to return because of illness.

●

*Urey: "Yes,I had a little balance in the bank, but I got married two months ago, and now—"*

*Fugua: "Ah, love makes the world go round."*

*Urey: "Yes, but I didn't think it would go around so fast as to cause me to lose my balance."—Biblical Recorder.*

**Hartwick College,**
Dr. Henry J. Arnold, president, is celebrating the 150th anniversary of the Hartwick institutions. By a merger with the Hartwick Seminary Board, the College Board becomes the inheritor of the traditions as well as the assets that tie the college with the founder, John Christopher Hartwick. Too little is known by the Lutherans of America of this pioneer German pastor. He was the trusted friend, and often the advisor of Muhlenberg. By correspondence and by frequent conference, they worked together for the pastoral care of the scattered Lutherans in this new nation. Hartwick left his estate for the founding of a school, not only to train pastors, but to educate all the children of the settlers. He also had in mind training missionaries to the Indians. The first classes were taught under the provisions of his will in 1797. This sesquicentennial celebration has more than local interest.

●

*By the time he got his new restaurant equipped he had no money left for advertising, but he happened to have a big gold fish bowl.*

*He set the bowl in the window. filled it with water, and above it put a handsomely lettered sign:*

*"Invisible Gold Fish from the Argentine."*

*It took six cops to keep the crowd in order.—Advance.*

**From a Presbyterian folder**
on stewardship there follows a challenging paragraph. It applies no less to the ULCA.

The income of Presbyterians has been estimated at over $2,000,000,000 a year. If the figure of 2 per cent allowed for church and charities on the withholding receipt tax report is taken as a basis, the Presbyterian Church would raise the $27,000,000 Restoration Fund this year and have $13,000,000 for its current budget. Think of the tremendous sum available for Kingdom work if the tithing process were in operation. Several years ago Roger Babson estimated that if this were so and Christians gave according to the Scriptural practice, a tenth of their income to church and charity, then the churches of this country would receive annually about $4,000,000,000.

We need to be aroused to the privilege and opportunity which is ours! Let us enlarge our giving, as God has prospered us, and learn the joy of giving regularly, systematically and generously, not only of our substance, but of our time and of our talents to the cause of Christ.

●

*Dinner over, grandpa relaxed in an easy chair and began shaking the rafters with his snores. Mother came into the room, just in time to see George busily twisting one of his vest buttons.*

*"George, you mustn't disturb grandpa."*

*"I'm not, mother, he returned. "I'm just trying to get another station."—Religious Telescope.*

**FOR EUROPE'S NEEDY**

***Rev. Dr. Clarence E. Krumbholz, director of Lutheran World Relief for the National Lutheran Council is discussing a radio program in its interests with Miss Ingrid Bergman, star of stage and screen. Miss Bergman was born in Sweden and is giving her talents generously to save lives in ravished Europe. Being director of L.W.R. has its compensations. Wonder what who said to whom to produce that smile?***

# Guest Contributions

## *Presidential Message . . .*

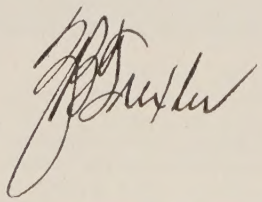
*Just a short time ago I attended the Texas Synodical Brotherhood Convention. It was a two day meeting crowded with devotions, inspirational messages, and business, with a very beautiful Fellowship Banquet sandwiched in for good measure.*

*And, talk about zeal, and fervor, and vigor—I've never seen the like. A small Synod of 33 churches scattered over the wide expanses of the state of Texas furnished almost a church full of pastors and laymen both days. Delegates from one congregational Brotherhood came 702 miles to attend. Many others came hundreds of miles.*

*It was a glorious experience, and a great inspiration to see these men at work. I wish every leader in our Church could have seen them. President Broden is a great leader. The same could be said of Phil Wahlberg and many others. They possess what it takes.*

*And such promotion! ! ! ! Pictures galore were made—front page stuff in the daily papers—movies too. And listen! A recording of the Fellowship Banquet address to be used all over the Synod. The whole program of the ULCA Brotherhood was enthusiastically adopted. Some of us older and larger bodies would do well to attempt to emulate some of these smaller ones.*

*"And, a little child shall lead them."*



## Bricks Without Straw

**By Ralph J. Wohlsen, Bridgeport, Conn.**
**President of the New England Conference Brotherhood**

*Brother Wohlsen's dynamic leadership and consecration to his Church and Brotherhood has earned him the respect and cooperation of the New England pastors and laymen. Although operating a successful wholesale lumber business, Brother Wohlsen still finds time to establish new Brotherhoods and encourage the existing organizations.*

*His Brotherhoods are whole-heartedly supporting the per capita dues plan, and it is nothing unusual to receive a U.L.C.A. dues remittance of from $50.00 to $100.00 to cover the active members of one of the New England Conference Brotherhoods.*

Joseph V. Collins, Ph.D., a Biblical commentator, tells us that the book of Exodus "Parallels in a wonderful way the life of every individual Christian", adding that "All Christians should read this important book with this thought in mind."

If we will but turn to the fifth chapter of Exodus and read it thoughtfully, as above suggested: wherein, because several leaders of the Israelites requested that some time be allowed their people to perform certain duties to God—they were all ordered not only to continue to manufacture bricks from the materials formerly supplied to them, but to find and gather their own straw for this purpose and still make as many bricks as they did when the straw was supplied them by others.

This episode in the history of our brethren of thousands of years ago strangely parallels the present condition of our own United Lutheran Brotherhood today: Again today, we have the leaders among the men of our church setting up a program and attemping to carry it out, a program of Six Objectives that contain nothing "extra", merely our basic *duties* to our Lord and Saviour, Jesus Christ. Just as the program of the Israelites was simple, so too is ours: since our Brotherhood is one of three auxiliaries to our beloved Lutheran Church, our program is such as to assist in the Stewardship of our church at large, and can be expressed in one word, *build*—to build for Christ; to build by *evangelizing*—to build by *educating* and to build by *energizing*.

Our brethren of ages past, the Israelites, were furnishing units for building. The most necessary ingredient for these building units of that day was straw—straw held the unit together—straw gave it its strength—without the straw there was no strength, there was no unit, their labors were in vain. When called upon to hunt and find their own straw their production was lowered, the quality was inferior through the use of substitutes (stubble), and in spite of all verbal and physical chastisement, they were unable to complete the task demanded of them. They lacked the vital support necessary to success—only failure could result.

How does all this parallel our Brotherhood today, you may ask? The two ingredients necessary for the successful operation of our Brotherhood program today, so that it might prove itself to be a true auxiliary to our Lutheran Church, are: Devoted Men and Sufficient Finances for these men to carry out the 'Building for Christ' program of the Brotherhood—just as trained men and straw were the requisites to produce the bricks for building.

The Brotherhood does have trained and devoted men, just as these Israelites were trained—but when these trained Israelites were required to seek and furnish all their own straw in addition to their skill and labor—they were doomed to failure; thus, if we, the men of our Lutheran Church, are going to condemn the Brotherhood—verbally chastize its officers, because we have withheld our support and cooperation and demanded of them that they too must furnish their own straw (in this case the finances) to carry on our Brotherhood program of 'Building for Christ'—then like the Israelites they too are doomed to failure and our building unit, the Brotherhood, will lose its strength, and our labors too will be in vain.

Our Brotherhood is an auxiliary of

the church. Auxiliary, according to the dictionary, is an organization that cooperates with and assumes a portion of the burdens of the larger and main organization.

What burdens can the Brotherhood assume if we, laymen and pastors alike, do not furnish them with our loyal cooperation and the necessary finances?

Are we, members of our respective congregational brotherhoods, really members because we as individuals firmly believe that we really owe our Lord our personal services in using some of the talents with which He has blessed us and in returning to Him some of the "goods" he has entrusted to our use and care for the work in His vineyard—or do we just belong to the Brotherhood for its social advantages? In other words, *are we furnishing the straw?*

Let us no longer ask the Brotherhood to furnish and find its own straw to 'Build for Christ'. Let us now see to it that the One Dollar, per capita donation to the U.L.C.A. Brotherhood is paid IN FULL. Let us delay no longer. Who, with Christ in his heart, can question a meagre two cents a week to be used in 'Building for Christ'?

Let us re-read the Six Objectives of our Brotherhood and ask ourselves whether each one of us have done our own share in making these objectives realities in our own congregations.

Let us each pledge ourselves anew, and with deep serious thought, to give of our talents, our time and our goods for this great program of our Brotherhood in 'Building for Christ' —tomorrow may be too late.

Let every pastor resolve to have a congregational Brotherhood in his respective congregation, and have that group of men cooperate and affiliate with the U.L.C.A. Brotherhood, so that we can all work together on the same program at the same time and thereby give to our Lord the service that only such unification of action can give.

Let us right now order the officers of the U.L.C.A. Brotherhood to proceed with haste in the program of 'Building for Christ'—order them to make bricks as they never made them before and assure them that *we will furnish the straw!*

●

*You are free to choose but you are not free to choose the results of your choosing.—E. Stanley Jones.*

# Jottings from A Journal

**By Charles Masheck**

The Christian man is in a curious position these days. While he is deeply aware that faith in Christ and His redeeming sacrifice are indispensable to life, he lives in a world that completely ignores that fact.

It is significant that the historians of the first century, particularly secular historians, never mention Paul. Yet Paul's contribution to our time is more important than the achievements or contributions of anyone else in his day. The contrast between the Way and the world has always been severe. To the world the faith has always been a wasted sincerity. To the faith the life of the world has always been abortive.

Recently a pastor was called to a church nearby, and the first Sunday that a Youth Meeting was held forty young people attended. The second Sunday twenty-five young people came. The third Sunday only ten were present, and on the fourth Sunday two appeared.

Disturbed by the trend of events, the Pastor called in the president of the Young People's Society and asked, "What's the matter with our Young People's group? Why have so many dropped out?"

'Oh, for general reasons."

"What do you mean — general reasons?"

"Well, I'll tell you, Pastor said," the President. "We came out to have a good time."

"That's alright," came the answer, "There's no reason why we need put up a sign 'Kiljoy was here,' and there's no reason why we can't have a good time together."

The young president answered, "Yes, but we didn't know there was going to be any religion mixed up in it."

* * *

Some tell us that Christianity is on trial. If it is, the courtroom is a phony one, and the jury is padded. There are counsels of malice to press trumped up charges as there were in the days of Jesus, and they gleefully rub their hands because they walk under the illusion that they are winning the battle.

"The mills of the gods grind slowly, but they grind exceedingly fine." The counsels of malice shall yet feel the wrath of God.

What kind of characters make up this self-styled jury? They are men and women who have so surrendered to the ways of darkness that they cannot longer distinguish good from evil. They garb evil in the cloak of righteousness, and put it upon a throne. These are the charges they raise against the faith:

"Christianity tells us we are sinners, but we don't think so, and therefore we must wipe it out."

"The Way of life is severe in its judgment on wealth, greed, big business, power, so let's destroy the Way of life.

"The Church frowns on our loose living, our souse festivals, our divorce rate, our right to do anything we please without being responsible to anyone, so let's forget about it."

"And after all, the faith is so inconvenient. This is an age of comfort—let's shed this last inconvenience!"

Could anything be more accurate than Paul's words, "We wrestle not with flesh and blood, but with principalities and powers, and with the rulers of the darkness of this world"?

* * *

In a recent novel one character, who had broken every moral law on the books, remarked, "If we could only do something really evil for once—everything we do seems so innocent."

One wonders sometimes if certain modern novelists have ever met any decent people or if they conjure up their twisted, perverted characters as Faust conjured up Mephistopheles to make a bargain with a soul on one side of the balance.

* * *

Because representatives of the Protestant, Roman Catholic, and Jewish faiths condemned a recent film as "Immoral and indecent" the box office appeal jumped 33 per cent.

The Christian faith, morality, and disciplines of religion are being attacked on many sides, and the attack is succeeding. There comes a time when men of goodwill under the banner of Christ must don the whole armor of God, and make a stand.

* * *

In the stage play "The Magnificent Yankee," a drama on the life of Justice Oliver Wendell Holmes, there is a moving scene in which the young men who served Holmes as secretaries come back to congratulate him on his eightieth birthday.

Holmes answers something like this, "I had hoped when I reached

eighty that I could wrap up my life and tie it with a pretty pink ribbon, and put on a shelf. Then I could go out and enjoy the things I've always had to deny myself. But I find that the good fight is never over. There are always new lines of battle being drawn up."

* * *

How often do we think about our Christian calling? God calls us to holiness—to be a people of God—in the world, yet not of the world, set aside for His divine purposes.

Holiness isn't the fashion these days. Nothing could be quite so obvious as that. Even within the Church practices of piety are mis-interpreted and misunderstood. In the First Book of Peter is a singular saying, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written 'Be ye holy, for I am holy'."

* * *

I walked into a business establishment just as a woman, who was a noted Church worker, was leaving. After she closed the door, the man who owned the business said, "If all my customers were like her, I'd close my doors and quit my business. I just couldn't stand the perpetual nagging."

There is a need for holiness, and the mark of it is not aloofness but a deep humility. Isaiah had a profound experience of the holiness of God the Father and said, "Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, 'I dwell in the High and Holy place, with him also that is of a contrite and humble spirit'."

* * *

So the conflict between holiness and worldliness continues, and the powers of darkness entice us with nifty compromises and half truths that ultimately destroy us. How often we do a deed because of the appearance of piety, and the mantle of sincerity. Said Shakespeare, "Oftentimes to win us to our harm, the instruments of darkness tell us truths; Win us with honest trifles, to betray us to the deepest consequences."

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*"Why do people say 'smart as a steel trap'?" inquired the talkative person. "I've never seen anything particularly smart about a steel trap."*

*"A steel trap is smart," explained the bored listener, "because it knows exactly when to shut up."—Watchman-Examiner.*

# These Three

**By Dr. Julius H. Bodensieck**

*This NLCNB release is by the President of Wartburg Seminary, ALC, who is on leave to act as Protestant liason representative between the American Military Government and the German Evangelical Church.*

I have found in Germany among the leaders as well as the members of the Church an unconquerable faith; a faith which puts to shame my own weak and wavering faith; a new and vital faith; a heroic—no rather a childlike, immediate, plain, simple trust in God and confidence in Christ as the Savior; a faith which comes very close to the faith which we find in the first century of our era among the apsostles and other early disciples of the Lord. Practically all visible supports have been withdrawn from the Church; most of the church buildings are lying in ruins; the outlook, humanly speaking, is very gloomy. But through the darkness shines the faith of our brethren in really baffling splendor. The German Church has returned to the last, solid citadel, to God.

Evidences of this faith may be observed everywhere. I have noted especially the sermons preached today. There is noting abstruse and theoretical in them, they are positive testimonies to the all-sufficiency of God's grace and the one great absolute need of forgiveness of sins; they have the full ring of genuinely biblical, evangelical faith; they gripped me inwardly and made me happy in the fellowship of faith with the German brethren. The people listen, interestedly, attentively, not merely for ten or fifteen minutes but 45 or even 60 minutes as the pastor unfolds the wonders of God's grace. They sing with fervor and devotion and take an intelligent part in the service. Yes, faith has regained its basic place in the life of the Church, and it is genuinely biblical faith. In numerous private conversations, with pastors and laymen, with Church leaders, bishops and councilors as well as the plain and poor people in the street, I have found this new note of faith. The old liberalism or rationalism which had produced many ugly excrescences and had reached its absurd climax in the movement known as "German Christians", with its perversion of everything really Christian, this old caricature of Christianity, has gone definitely. It was swept away by the storms of adversity and pain and it is found no more. Instead we observe everywhere the beautiful, lovely, strong, firm Gospel faith. Christ is not merely nominally but actually the centre of the Church's life.

It is not because all else was taken from them, because they had to be reduced to nothing because there was absolutely no help any more anywhere; is it not because of the utter failure of man and his strength that our brethren have now found this marvelous surrender to God, this magnificent faith? Should we not actually envy them for their terrible anguish and their poverty if these awful experiences helped them to find their Savior?

And I have found much hope among these grimacing ruins, hollow houses, gaping holes, where everything reminds one of the splendors of the past ages and their beauties which are shattered and gone? Hope—when there are so few church buildings left, so many men still in military imprisonment, so many happy existences crushed, so many tender flowers broken? Hope—which it would be much easier to despair, to let things go as they may, to wait for another even a more terrible war, to become indifferent to the present needs and to give up? Yes, in spite of everything, true hope is living in many hearts of Germany today.

Look, my friend, you would not even begin to clear away the dust and dirt and rubble if you did not have the hope that it is possible to improve conditions. Every action undertaken in the direction of rebuilding Germany's moral and religious structure is an act of hope. Whoever assists in church work today has a hopeful outlook. He hopes that God will again bless His Church and its work in Germany; and that the Church will exercise its saving functions within the land. When 7,000 young men meet at Esslingen near Stuttgart for a day of thorough Bible study and true Christian fellowship;

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# An Open Letter on Pastor Niemoeller

*This article is to correct misinformation found in recent newspaper stories on Pastor Martin Niemoeller. The author is David L. Ostergren, who served 45 months in the army as a Chaplain—32 months of which were spent overseas. His last assignment was as Chief of the Chaplains Section of the Peninsular Base Section, Southern District, with headquarters in*

*Naples, Italy, where he served with the rank of Major. Mr. Ostergren is at present registered for a Ph.D. Degree at Columbia University. He is attending classes at Union Theological Seminary and Teachers College.*

Pastor Martin Niemoeller has just arrived in this country and for that reason some of your readers need to have corrected an erroneous impression of him that was derived from a Press interview in the Spring of 1945 in Naples, Italy.

When Pastor Niemoeller came to Naples he was rather thin and emaciated as the result of nearly eight years of concentration camp. His suffering was of a mental nature rather than physical. This made him somewhat nervous, tense, and easily upset.

I spent considerable time with Pastor Niemoeller (he prefers to be called Pastor) during his month's stay in Naples in the Spring of 1945. The pastor and I normally breakfasted together, after which he would walk to work with me. Nearly every evening about 10 o'clock we would get together for a chat before retiring. These visits afforded me a chance to know the Pastor quite intimately. He is a very kind man, has a remarkable sense of humor and is excellent company. He is also of a genuinely humble nature. When we in Naples tried to make a hero of him he denied that he had *suffered* greatly and said that there were many who had suffered much more than he.

On the day of his interview with the Press I dined with him as usual. He was a bit nervous because he was afraid that his English would be inadequate for the forthcoming interview. He had learned English by reading books in the concentration camp. He could speak the language well but had difficulty in grasping its meaning when spoken to. I was with him the first time he ever gave a talk in English. He had very little difficulty in speaking but had more difficulty in understanding questions that were put to him after his talk.

I could not attend the Press interview due to my duties as a chaplain, but I did see the Pastor in the evening and asked him the results of the interview. He did not criticize the Press but did say that he was bewildered by all the questions put to him. Furthermore, he was disappointed in that he had been unable to explain his thoughts in his own way.

I then spoke to one of the American officers who was present at the interview. He said, "It was a shame the way the reporters heckled Pastor Niemoeller. They shot questions at the man right and left and finally got him all mixed up. It was the most unfair interview any man could be given."

This interview was widely publicized in the American Press. One can readily understand that the picture of Niemoeller resulting from such an interview would be greatly distorted. The focal point of the misunderstanding of Pastor Niemoeller concerned his relation to Nazism. He was asked the question, "Why did you oppose National Socialism?" He answered, "For religious reasons." The reporters did not follow up this answer with, "What do you mean by Religious Reasons?" They assumed that Pastor Niemoeller was referring to Hitler's persecution of the Church and asked questions concerning this persecution. From this line of questioning the idea was imparted to America that the only reason Pastor Niemoeller opposed Hitlerism was because the Church was persecuted. In other words, America was led to believe that Niemoeller held no grievance against Hitlerism; that he was a Nazi at heart.

Any one who has been interviewed by the Press, especially if he is unfamiliar with the language and methods of reporters, can well understand how easy it is to give a wrong impression. Pastor Niemoeller was simply the victim of circumstances over which he had no control.

Subsequently, I asked him, "What did you mean when you said that you opposed National Socialism for Religious Reasons?"

He replied, "Some people oppose National Socialism for political reasons, some for economic reasons, and some for religious reasons. My reasons for opposing National Socialism were religious. They include all the above reasons and go deeper than any of them. For example, National Socialism encouraged socialization of marriage, wherein a Nazi was encouraged to have children not only with his wife but with other women as well in order to build up the manpower of Germany. This violated the commandment, 'Thou shalt not commit adultery'. National Socialism took over property in a way that could be called nothing else than stealing. This violated the commandment, 'Thou shalt not steal'. Without cause National Socialism cruelly murdered Jews and many others. This violated the commandment, 'Thou shalt not kill'.

"National Socialism disregarded the sacredness of the individual. The individual had no importance of his own. He was important only in so far as he made a contribution to the state. This violated one of the central doctrines of Christianity, namely, the sacredness of human personality. Thus you can see what I meant by 'religious reasons'."

I then asked Pastor Niemoeller, "Did Hitler ever offer to release you?" His answer was, "Yes, after I had been in prison for several years they brought me a paper to sign. By signing the paper I would have promised not to speak against National Socialism any more. If I had signed the paper I would have been freed from the concentration camp. Although I wanted with all my heart to be with my family I could not do that. Freedom would have been sweet; but it was more important for my country, Germany, to oppose my country, Germany, to oppose National socialism. I told them, 'I will not sign.'"

Here is a man who would rather suffer solitary confinement and possible death than to betray a principle. To call him a Nazi at heart, or even imply a sympathetic attitude toward National Socialism would be not only unfair, it would be cruel.

Pastor Niemoeller is exceedingly frank and outspoken, and for that reason might easily be misunderstood as the result of a hasty and confusing press-interview. However, American Christianity should be very reluctant to charge this man with moral acquiescence with Nazi principles which the acts of his life deny.

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### Longfellow's Testimony

*"I look to Thee in every need,*
*And never look in vain.*
*I feel Thy strong and tender love,*
*And all is well again.*
*The thought of Thee is mightier far*
*Than sin and pain and sorrow are.*

*Discouraged in the work of life,*
*Disheartened by its load,*
*Shamed by its failures or its fears,*
*I sink beside the road.*
*But let me only think of Thee,*
*And then new heart springs up in me.*

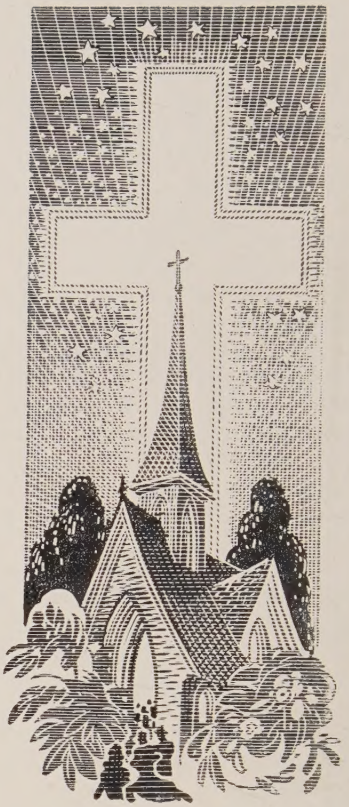
*Thy calmness bends serene above*
*My restlessness to still;*
*Around me flows Thy quickening life,*
*To nerve my faltering will.*
*Thy presence fills my solicitude;*
*Thy Providence turns all to good..."*

SAMUEL LONGFELLOW, 1864

# Patriotism Is Not Enough

## God and Country

**Are Served by Christian Colleges**



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MUHLENBERG COLLEGE – Allentown, Pa.
NEWBERRY COLLEGE – Newberry, S. C.
ROANOKE COLLEGE, Salem, Va.
SUSQUEHANNA UNIVERSITY – Selinsgrove, Pa.
THIEL COLLEGE – Greenville, Pa.
WAGNER COLLEGE – Staten Island, N. Y.
WATERLOO COLLEGE – Waterloo, Ont., Can.
WITTENBERG COLLEGE – Springfield, Ohio

Please write for information to
THE BOARD OF EDUCATION OF THE UNITED LUTHERAN CHURCH IN AMERICA
736 Jackson Place, N. Y., Washington 6, D. C.

# Letterally Yours

**TEXAS LEADERS**

*Officers of the Texas Synod Brotherhood—Front Row: P L. Wahlberg, Exec. Secretary of Mission Project, Houston; C. E. Broden, President, Hrlingen; Hugo Heinman, Austin, Vice President; Back Row: Carl Graf, Secretary, Corpus Christi, W. A Miller, Exec. Committee, Victoria and Treasurer of Synod, W. L. Zirjacks, Treasurer, Victoria; A. W. Pierson, Exec. Com. members, Corpus Christi; Dr. W. R. Towry, Exec. Com. member, Cuero.*

## The Brotherhood of the Texas Synod

The Eighteenth Annual Convention was held in Grace Lutheran Church, Harlingen, Texas, February 1st and 2nd.

We were honored by having Mr. Zeb B. Trexler, president of the National Brotherhood, as our guest.

The theme of the convention was "Feed My Sheep and Follow Me."

Most unusual about this convention, was, the laymen conducted all the devotionals, with the exception of the Sunday church service. This service was conducted with Reverend J. W. Kern, as liturgist and Dr. L. P. Speaker, (synodical sponsor of men) delivered the sermon. The title of the sermon was "Adaptability". The title was taken from one of St. Paul's letters, instructing his associates to be all things to all men, so that we might win some. Dr. Speaker, discouraged blunt frankness and encouraged speaking the truth with love for those to whom we are speaking and with Christ-like spirit of love, adapting ourselves to the needs of others in order to win some.

It is indeed unfortunate, this sermon cannot be incorporated in this writing, for it was a sermon all could profit by.

President, Conrad E. Broden, reported that he had visited every Brotherhood in the Synod, and had organized two new Brotherhoods; and through the efforts of the Brotherhood, Reverend J. F. Vorkoper, was called to fill the office of full-time field missionary. President Broden, made the following recommendations:

1. That we put on the armour of Jesus Christ, humbly praying for the guidance of the Holy Spirit, so that our efforts may be felt in the work of the Kingdom.

2. That we continue aiding the Mission Project, through increased benevolent giving and that we solicit the support of the women of the church in this matter.

3. That we create a closer relationship with the U.L.C.A. Brotherhood, in order that we may benefit from the new spirit manifested by it and actively cooperate in promoting the program.

4. That the Brotherhood of the Texas Synod, think along the lines of a balanced budget in order that our financial basis may be sound.

Mr. Vinston Zerjacks, Treasurer, recommended that all funds for the National Brotherhood be sent through the Synodical Brotherhood treasurer.

Mr. Philip L. Whalberg, Chairman of the Missionary project, commended President Broden's untiring efforts in behalf of the project and urged other men to do more for the Kingdom. Mr. Wahlberg, stated that while there was no way to measure the amount of good the Brotherhood is doing in connection with their promise to increase benevolent giving, nevertheless, benevolence has increased. He urged the laymen to do their bit and do it conscientiously. Mr. Wahlberg, asked Mr. Trexler, to explain how the revolving mission fund works in North Carolina.

President Trexler's remarks at the convention were confined to organization and operation of the Brotherhood. He gave us helpful information and advised us on matters that came up during the sessions.

At the banquet, President Trexler, spoke on the spiritual side using as his theme, "God's Call and Man's Response." In general his talk was based on faith in spiritual things rather than materially. The lack of proper education, schooling in material rather than spiritual, leading us to have faith in the former rather than the latter. We are experiencing days of fear, because we are not spiritually strong. We need real faith to master fear.

President Trexler's talks including in particular the Boy Scout program added tremendously to our convention. We sincerely hope he can return to each of our conventions.

Mr. Ted Teel of Dallas, addressed the convention on the "Duties of the Church Councilman". His talks was based on "Order of Installation of a Church Council", reminding the men holding such offices of the duties they promised to perform and urged them to take their promises seriously.

Mr. L. V. Schmidt, of Houston, spoke on the "Duties of the Layman". His talk was taken from the "Ministry of the Laymen", which dealt with the basic requirements to approach the work of the Kingdom. The requirements were honesty with ones self and others; the practice of prayer; increased knowledge of the bible, sincere and friendly interest in others and the acquiring of real faith. He urged the men to tithe their spare time in preparation for and the work of the church.

To facilitate contact with officers and to aid in statistical reports, it was suggested that the local Brotherhoods hold elections during December or January of each year and that all correspondence be directed to the Presidents.

The convention voted to continue publishing the year book.

President Broden, briefly summarized his many visits with Brotherhoods and Pastors, and he felt what he learned, well paid his time and expense. He expressed optimism about the future accomplishments of the Brotherhood in behalf of the Kingdom. To keep the ball rolling he stressed the importance of each Brotherhood cooperating with the Synodical officers and committees.

V. L. Schmidt,
Publicity Chairman

## Georgia-Alabama Synodical Brotherhood Convention

Under the bright sunny skies and practically summer weather, after three weeks of almost continuous rainfall, The Georgia-Alabama Synodical Brotherhood met at Savannah, Georgia on January 28th for its second annual convention since its reorganization two years ago. The convention was held in historic Ascension Church of which Dr. C. A. Linn is the pastor.

Dormant for a number of years with only about half of the congregation of Synod with an active Brotherhood, this group has suddenly come to life with increased activity and interest and under the very able lead-

ership of its President, Mr. J. Hardy Cornwell of Plains, Georgia, now has an active Brotherhood in all but two of its congregations or parishes, and these two plan to organize a Brotherhood in 1947. In addition a Conference Brotherhood was also organized last October by the Brotherhoods of the congregations comprising the Northern Conference of Synod.

This convention was highly honored in having among its visitors the President of the National Brotherhood, Mr. Zeb Trexler who brought greetings from the National Brotherhood. He spoke informally at the business session outlining the new plan per capita dues and also covered other phases and objectives of Brotherhood work and answered numerous questions. It was indeed a pleasure to have Mr. Trexler with us to give us much needed advice and encouragement in our Brotherhood work.

Among the business matters transacted by this convention it went on record as heartily endorsing and subscribing to the $1.00 per capita dues plan adopted by the National Brotherhood at the Erie Convention. And for its Synodical Budget voted to use the same plan on the basis of 50 cents dues per capita. It also voted to publish a "NEWS LETTER" to keep the Brotherhoods informed of what is going on in the other organizations of the Synod and what they are doing to promote Brotherhood work in their congregations.

Incidently the Georgia-Alabama Synodical Brotherhood boasts of having the only Brotherhood which meets weekly (every Monday night), as far as is known in the entire U.L.C.A. And this same Brotherhood we are told by Brother Trexler, is also the only one in the U.L.C.A. which sponsors a Male Chorus. We refer to the Brotherhood of the Lutheran Church of the Redeemer, Atlanta, Georgia. More about this later.

Following the business session a very sumptuous banquet was served by the good ladies of the Ascension, turkey and ll the fixings. Group singing added to the spirit of the occasion. We were also favored with two very fine vocal selections by the Rev. David F. Conrad of Birmingham, Alabama. The first speaker was Dr. James C. Kincaid, President of Newberry College, Newberry, S.C. who called on the men to give their heads, their hearts and their hands to the work of the church and to advance Christianity in a world so desperately in need. Mr. Zeb Trexler, President of the National Brotherhood was next introduced. He stressed the need of auxiliary groups within the church, particularly the Brotherhood, and urged all pastors to enlist the man power of their churches in the work of personal evangelism.

It was a most encouraging and inspiring convention, one where the spirit of fellowship and brotherhood was very evident and we are looking forward to a great year of progress in 1947 and a bigger and better convention in 1948.

A. R. Marth.

## Peace Resolutions

WHEREAS, it is evident from all indications that the words of the prophet are being fulfilled: that we cry Peace Peace, where there is no peace, and the fears and hatreds, born of war, have not ceased with the coming of victory, and the possibility of another war seems not to have been removed by the efforts of international diplomacy, and

WHEREAS, deep concern was expressed by members of the synodical Brotherhood in convention assembled at Fontanelle, Nebraska on September 26th and 27th, concerning these matters, and a committee was appointed, consisting of the executive committee and two additional members, to draw up proper resolutions embodying the sentiments expressed during the convention, be it, therefore,

RESOLVED, that we, the committee, in regularly called meeting, express our belief that the church, generally, has not sufficiently made her moral strength felt in aiding the establishment of a just and lasting peace, and be it therefore, further

RESOLVED, that we urge upon the executive committee of the Brotherhood of the United Lutheran Church to seek out ways and means to awaken the moral conscience of the church in these matters, to show forth the awfulness of another armed conflict, and to endeavor to create so strong a sentiment for Peace among Christians that the voice of the Church will not go unheard, and be it finally

RESOLVED, that a copy of these resolutions be sent to the executive committee of the Brotherhood of the U.L.C.A., and that they be published in LUTHERAN MEN and the Midwest Lutheran.

The Committee on Peace Resolutions
Leonard Luschen,
Secretary

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## A Georgia Local

Decatur, Georgia
March 5, 1947

Dear Editor:

The Brotherhood of the Lutheran Church of the Messiah, The Rev. Dermon A. Sox, Pastor, which recently relocated in Decatur, Ga., held its first meeting on the new field at the Candler Hotel at 7 p.m., Monday, February 24th. The purpose of this meeting was to stimulate interest among prospective members. Dinner guests were welcomed by President Walkley and Pastor Sox.

Dr. E. H. Rece, Dean of Men, Emory University, was the speaker. He pointed out the need for the application of the principles of Christianity in the fields of politics and economics. Unles we do this we are asserting that the Almighty has no place in these fields, Dean Rece stated, and added, that upon this depends the coming of God's kingdom on earth.

Among the noted guests were The Rev. C. K. Derrick, Pastor, and Mr. Herbert Senkbeil, President of the Brotherhood, St. John's Lutheran Church, Mr. J. H. Oetgen, Elder of the Brotherhood of the Lutheran Church of the Redeemer, Atlanta, The Rev. J. A. Seaboch, Good Shepherd Lutheran Church, Savannah, Ga., Mr. A. R. Marth, President, Northern Conference Brotherhood and Mr. J. H. Cornwell, President of the Georgia-Alabama Synodical Brotherhood.

There were 36 members present for this meeting. Messiah Brotherhood meets regularly on each Fourth Monday at 7 p.m. for a dinner meeting at the Candler Hotel.

*We cannot always take space for such a full report of congregational programs. But we do encourage locals to send in their news. We know that the foundation of all Brotherhood work is in the congregations.* —*Ed*

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## Thank You!

Dear Mr. Bader:

Thanks for the 1947 membership cards and the 1947 seal to attach to our charter. I think the membership cards are attractive, and I know each member of our brotherhood will be glad to carry one of these cards.

J. Calvin Plonk, Treasurer
St. Matthew's Lutheran
Brotherhood
Kings Mountain, N. C.

*Mr. Plonk is the treasurer of St. Matthew's Brotherhood, Kings Mountain, N.C. His words of appreciation are typical of many admirers of the new membership cards.* —*Ed*

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Lutheran Theological Southern
Seminary
Columbia 22, South Carolina

LUTHERAN MEN
62 E. Garrison Street
Bethlehem, Penna.

Dear Sirs:

In behalf of the student body of the Southern Seminary, I wish to express our thanks for your kind generosity in sending a copy of LUTHERAN MEN every month to each member of our student body. We are indeed grateful for this opportunity to become better acquainted with the work of our Lutheran Brotherhood.

Cordially yours,
(signed) R. Harold Terry,
President, the Student Body.

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*The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—Phillips Brooks.*

# The Executive Secretary's

## MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

## Lighthouses of The Word

The month of April has been assigned to The Board of Education as the period when its work should be brought to the special attention of the church.

The second Sunday after Easter is suggested as the date for the presentation of **Christian Higher Education** in the congregations and church schools.

**Christian Higher Education** bears the Light—"Thy Word is a Light . . . the Lord is my Light"—to youth in educational institutions. The seminaries and the colleges of the Church are Lighthouses, whose graduates are Lightbearers to all peoples in all relations in all countries. For a combined total of 632 years our nine seminaries, and for 1,001 years our fourteen colleges in the United States and Canada have kept the Light before tens of thousands of youth. More than 36,000 living alumni of these schools have entered all walks of life with about 5,000 dedicating their lives to the Christian ministry. They bear testimony to the power of the Light as Christian pastors, Christian parents, Christian teachers in public schools, colleges and universities, Christian doctors and nurses, Christian lawyers, Christian men and women in business, industry and government and Christian citizens in communities everywhere.

The Board of Education places special emphasis upon full-time church vacations as well as upon the part played by Christian laymen and women in the work of God's Kingdom. The Brotherhood has always considered Christian Education as next in importance to Worship. This fact is borne out by the numerous pilgrimages and Brotherhood conventions held at our colleges and seminaries during the past year.

We invite our pastors and Brotherhood officers to write to Headquarters for a free copy of THE BROTHERHOOD AND CHRISTIAN EDUCATION tract. Also note the full page advertisement of The Board of Education on page 10 of this issue.

### West Coast Brotherhoods Sponsor Evangelistic Canvass

The Brotherhood's persistent emphasis upon its spiritual objectives is beginning to pay rich dividends. Enthusiastic reports of successful pre-Lenten visitations are reaching Headquarters from all sections of the Church. One of our biggest problems has been to convince our laymen that a well-prepared program of personal Evangelism conducted by consecrated visitors will win the lapsed members and unchurched persons for the Kingdom.

Perhaps you are wondering how to proceed with the Evangelistic program in your congregation and community. The Board of Social Missions, 231 Madison Avenue, New York City, will be glad to send you their detailed plans to promote congregational Evangelism. If you are planning for a city or community wide canvass, then you will be interested in the following condensed Evangelistic report in the current issue of The Western Lutheran:

"In Seattle the city-wide, all-Lutheran program of Evangelism is now in full swing and progressing auspiciously. The 39 churches, embracing all synods, have 100 or more volunteer workers in the field, undertaking the first phase of the program, a house to house canvass.

**"The simple mechanical setup consists of a committee on Evangelism; an overall canvass director; a captain and a secretary for each of the congregations, with lieutenants and workers. The entire city is divided into sections and proportionately allocated to the churches.**

"The captain is provided with a chart of the section assigned to his congregation, with streets and blocks marked. The lieutenants and their workers are then given a specific sub-section to cover. Every canvasser is provided with a handy kit, containing well-prepared literature of instruction, cards, pamphlets to be left in homes. The cards are then gathered at the headquarters for a later re-distribution to the respective congregations.

"This first phase of the program was scheduled to be completed by February 19th. Then will follow, during the Lenten season, the intensive, evangelized phase of the program.

"The preliminary steps for this tremendous undertaking were taken in the spring of last year, when the Seattle Lutheran Pastors' Association enthusiastically embraced the plan as presented by the Rev. Carl P. Rasmussen, director of American missions, National Lutheran Council, Seattle area.

"A committee on evangelism was chosen, consisting of Pastors Carl P. Rasmussen, E. F. Schwidder (Mo); L. Myron Lindblom (ALC); and Raymond Hedberg (Aug).

"This committee, through Pastor Rasmussen, presented the program to the Lutheran Council of Portland. The result was that Seattle, Portland and Vancouver, Wash., are jointly and simultaneously sponsoring the same program. **The Lutheran Brotherhoods and Laymen's Leagues were confronted with the challenge. Enthusiastically the men have responded to the task.**

"On Sunday, January 13, the participating centers gathered their forces to face the task before them. The Rev. Walter Hellman of Portland gave the inspirational address. The speaker challenged the Lutherans of Seattle with the great task, worthy of their utmost efforts.

"The stirring appeal might well be thus summarized: 'A great church is looking at a great city. A great city is looking at a great church. A drama is in the making. It might well become either a glorious triumph or a calamitous tragedy. We must not fail. In Jesus' Name we shall not fail. Success and blessing will crown our task if we in faith

and consecration to a God-given opportunity go forward. The Master is calling: "Go out into the highways and hedges and compel them to come in, that My house may be filled.' Hear and heed the Master's call!"

## JUST BETWEEN OURSELVES

**Miscellaneous Memos to Keep You Posted on Brotherhood Happenings.**

**Dr. Roy H. Johnson,** Greenville, Pa.—President of the Pittsburgh Synodical Brotherhood and a member of the Thiel College faculty was recently elected Vice President of the U.L.C.A. Brotherhood to succeed Mr. Harold D. Foster, deceased. Mr. Johnson, who is also a member of the U.L.C.A. Board of Publication, will serve on the Administrative Committee of the U.L.C.A. Brotherhood.

**Mr. Aubrey Mauney,** Kings Mountain, N. C.—was recently appointed by President Trexler to serve on the U.L.C.A. Brotherhood Boy Scout Committee. Brother Mauney is a past-president of the North Carolina Synodical Brotherhood, and has received the coveted Beaver award for distinguished service to boyhood. His Scouting experience covers a quarter of a century, and the Brotherhood is fortunate in having this outstanding member on our National Scouting Committee.

**The 1947 Membership Cards** — will be mailed promptly and without charge to every Brotherhood or Men's organization upon payment of the $1.00 U.L.C.A. per capita dues. These cards are countersigned by your Congregational Brotherhood Secretary and should be carried by every member of your Men's organization.

**The Erie Convention Minutes**—have been unduly delayed because of the death of Brother Harold D. Foster, our former secretary. We are working on these minutes and expect to have them ready for mailing at an early date.

**The Inter-Lutheran Topics**—are prepared by a joint committee comprising the Evangelical-Augustana and United Lutheran Brotherhoods with outstanding writers from each of these groups. These topics are discussed simultaneously by the congregational Brotherhoods affiliated with these Brotherhood bodies as a step in the direction of Lutheran unity. LUTHERAN MEN carries these topics in each issue for discussion in the subsequent month.

Rev. Arthur H. Getz, 1228 Spruce Street, Philadelphia 7, Pa., is our U.L.C.A. Brotherhood representative on the Joint Topic Committee. Rev. Getz invites your reaction to the present topics, and also asks that you send him suggestions for the 1948 Topic series which will be prepared in the near future.

**The Brotherhood in Action**—is a new feature in LUTHERAN MEN. The Rev. Charles F. Brobst, STM, the editor, is very anxious to make his department interesting and helpful to our congregational Brotherhood officers. Won't you drop a line to Pastor Brobst and tell him about your present Brotherhood plans; and if you have any problems, he will be glad to share his experience in solving them.

**Bricks Without Straw**—by Ralph J. Wohlsen, Bridgeport, Conn., appears on page 6 of this issue. His challenging article deserves your prayerful consideration. Brother Wohlson is writing out of his experience as president of the successful and rapidly growing New England Conference Brotherhood. Don't miss his article—and then don't overlook the opportunity that it presents for you to share in building a bigger and better Brotherhood for tomorrow.

**Red Letter Dates**—November 14-16, 1947—Milwaukee, Wis., Twentieth Anniversary Convention of The American Federation of Lutheran Brotherhoods.

October 3-5, 1948—Sixteenth Biennial Convention of The U.L.C.A. Brotherhood will be held at the Americus Hotel, Allentown, Pa.

●

### The Roman Catholic

approach to the problems of strikes was outlined recently by Father F. J. Connell, a professor at Washington Catholic University. This general statement introduces the statement of principles:

"That an employee is morally justified in going on strike . . . certain conditions being presupposed, is an ethical doctrine that no Catholic could deny . . . However, like other human rights, the right to strike must be qualified . . . . Organized labor has obligations, both in justice and charity, toward capital and particularly toward society." Then follow these qualifications for "the right to strike." "1. There must be a just reason for declaring a strike." "2. The benefits anticipated or hoped for from the strike must be sufficiently great to compensate for the evils it is likely to produce." "3. The means employed by the strikers must be morally good."

## BROTHER OF THE MONTH

T. C. ROHRBAUGH

Mr. T. C. Rohrbaugh has been superintendent of the Lutheran Orphan Home of the South at Salem, Virginia, for seven years. He has been president of the Brotherhood of his home church College Lutheran Church and is serving a second term as president of the Brotherhood of his synod.

A graduate of Gettysburg College with an A.B. Degree, he studied post graduate work in "Community Organization" for a year at Ohio State University.

Before and after the World War he was associated for two years with Kingsley House Social Settlement in Pittsburgh involving character-building work for about 2,500 boys and girls. From 1920 to 1924 he was with the Cleveland Welfare Federation and Community Fund. During this period he was engaged in part time work in the East End Neighborhood House in Cleveland. He also was with the Children's Bureau in that city as case worker for one year. He also served on the Executive Council of the Synod of Virgina and on the Inner Mission Board of the United Lutheran Church. Mr. Rohrbaugh is married and has one son five years old.

●

### Four Things

*Four things in any land must dwell,*
*If it endures and prospers well:*
*One is manhood true and good;*
*One is noble womanhood;*
*One is child life, clean and bright;*
*And one an altar kept alight.*

# Lutheran Boy Scouts


• **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor


THE EIGHTH SCOUT LAW.
READ PSALM 67

A Scout is Cheerful.

He smiles whenever he can. His obedience to orders is prompt and cheery.

He never shirks nor grumbles at hardships.

Nobod likes a grouch. On the other hand a smiling disposition makes everybody feel better. It is just as important to be cheerful as to be good. And it is a lot easier to live the right kind of a life if one tries at all times to cultivate happiness and a cheerful disposition. The world is much like a mirror. If we smile at the world the world is apt to smile back at us, and seem to us a pleasant place. If we frown at the world the world is apt to frown back at us, and seem to us a glum and doleful place. We use oil on a machine to make all of the parts run more smoothly. Cheerfulness is to a life what oil is to a machine. It makes all that we do go more smoothly. When we are cheerful we get on better ourselves, and we are more agreeable and helpful to all other people.

The Bible says, "A merry heart maketh a cheerful countenance . . . and he that is of a merry heart hath a continual feast."

A boy does not sprout wings when he dons a Scout uniform.

* * *

Do you know your neighborhood commissioner and other officials of your Council? They are a splendid group of men who will be glad to help you.

* * *

An organization is only as great as its leadership. This also applies to Scouting. Here is a challenge for all Scouters to become real leaders of boys.

* * *

The only raw material out of which good men can be made is good boys.

7301 Germantown Ave.
Philadelphia 19, Pa.
February 11, 1947

Dear Mr. Bader:

Since I have left Allentown, as scoutmaster of Troop 3, Ascension Lutheran Church, I have been active in scouting.

I am at the Lutheran Theological Seminary at Philadelphia, and because of my interests in studying for the ministry I am also interested in building up the scout program within the church. Having received the *Pro Deo et Patria Award* I am eager to see that more scouts work for it.

In connection with my work with two scout troops I have introduced the award to the boys and find them very much interested. I have talked to two Pastors and they are willing to cooperate, and have asked me to secure the application blanks.

I am therefore asking you to send me application blanks, 12 or 15, if you have them on hand. I will appreciate your service.

I have been reading the page on scouting edited by Dr. George Eichler, and have been joyful to see that the Brotherhood is making forward steps to back Scouting. Having known Mr. Eichler while in Allentown I wish to give him best wishes and a greeting of success in his new work.

If you would know how many awards have been given up to this date I would be interested to know.

Sincerely,
Harry R. Billow

## THE ARCHITECTS

*"SCOUTS OF THE WORLD - BUILDING FOR TOMORROW."*

**The Boy Scout Movement is a great factor in the promotion of world peace. It influences friendship and goodwill constantly through World Scout Jamborees, visits and correspondence. The Scout Oath and Law are known the world over. Scouting promotes mutual understanding by emphasizing those points which nations have in common. The Scout Program is based upon activities like camping and life in the open which attracts all boys regardless of nationality. Organized in 51 nations, Scouting now has a world membership of 4,413,139 boys and leaders.**

## Evan W. Tonsing

Mr. Evan W. Tonsing, aged 52 years, died in the Atchison, Kansas hospital on January 23, 1947. Brother Tonsing had served as President of the Kansas Synodical Brotherhood for 10 years and was also a past president of the Kansas Synodical Luther League.

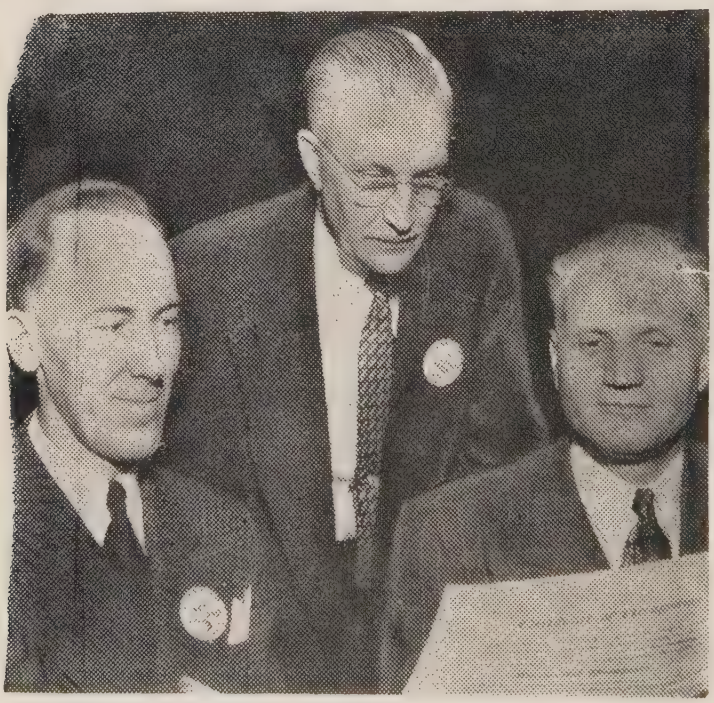
In his own St. Mark's congregation he served on the church council, was Sunday school superintendent for 12 years, and intermediate department head for 10 years. He sang in the choir for 30 years and directed the musical organization for 11 years.

Mr. Tonsing was a son of the Rev. and Mrs. Paul Tonsing, and a grandson of John A. Martin, governor of Kansas 1884-88. He was graduated from Midland College in 1917. During the first World War he served in the U. S. Army Signal Corps. At the time of his death he owned a book store and printery in Atchison.

Funeral services were held in St. Mark's Church, Atchison, Kansas on January 26, with Dr. Thomas D. Rinde, dean of Western Seminary, Fremont, Nebraska, officiating. He was assisted by the Rev. Dr. A. J. Beil, president of Kansas Synod, and the Rev. H. Vance Baird, pastor of St. Mark's Church. Burial was in Atchison.

In addition to his widow, Mrs. Bessie M. Tonsing, he is survived by a daughter, Virginia, at home; his mother, Mrs. Paul Tonsing, Atchison four brothers, Robert of Wichita; the Rev. Ernest Tonsing, Topeka; Paul, Jr., Mansfield, Texas; Luther, Los Angeles; and two sisters, Mrs. Paul Denton, Oklahoma City, Okla., and Mrs. P. L. Mellenbruck, Lexington, Ky.

The officers and staff at Brotherhood Headquarters extend their Christian sympathy to Mrs. Tonsing and family in their time of bereavement.



**AT THE LUTHERAN LUNCHEON CLUB**

*This Minneapolis club makes an annual award to "the outstanding Lutheran Layman of the city" each year. The 1946 award went to Gov. Luther W. Youngdahl. The trio above are from left to right, Arthur J. Helland, Toastmaster S. Luther Franzen and Governor Youngdahl.*


# *The Rebirth of the German Church*

*"Out of the ruins and rubble rises a new Christian Germany."*

STEWART W. HERMAN

with an introduction by
MARTIN NIEMOLLER

"Hitler's biggest failure inside the Reich was the failure to win the church," says Mr. Herman and explains *how* Hitler failed to win it. No one is better qualified than Mr. Herman to have written such a book. He has behind him seven years of residence in pre-war Europe in addition to a post-war period of great responsibility.

Says the Religious Book Club Bulletin: "A volume of immediate timeliness . . .

"The book is a full length treatment in a very readable style of the German Church under the Nazi regime during the war and in the post-war period. It reviews the struggles of the Church in relation to Hitler, making it clear that there was much more resistance than most Americans realize.

"There is an excellent account of the present conditions of hunger and suffering in Germany and of the difficulties occasioned by the Russian occupation. Pastor Niemoller contributes an important forward."

**The import of THE REBIRTH OF THE GERMAN CHURCH is such that few God-loving Americans can afford to miss it.**

**Price, $2.50**

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# The Brotherhood In Action

• Departmental Editor, REV. CHARLES F. BROBST, S.T.M.
Lebanon, Pennsylvania

## Brotherhood In Action

"Charter Night" should be a "red letter" night in every congregational Brotherhood. To make it so all committees appointed at the preliminary organization meeting must perform their duties faithfully. Several of the duties are here given.

THE PROGRAM COMMITTEE plans the program for the evening. This may be held any evening but Sunday is preferred. A sub-committee may be appointed to prepare the social part of the program. An outline is here given for the organization period. For the social hour the following have been suggested: Basketball game, Bowling, Ping-pong, Table games, Dancing, Refreshments. The committee may prepare its own order of program consisting of music, scripture and prayer. Some special music may be planned.

A good inspirational speaker should be invited. He should bring to the men a vivid and vital picture of the possibilities for service in and through the Brotherhood.

A financial, Conference or District Brotherhood officer should be asked to present the charter. This may be done and here is to be the special speaker. He also would install the permanent officers after the charter.

THE CHARTER MEMBERSHIP COMMITTEE secures charter members. The committee will meet within a few days after the first meeting. The names of the men to be solicited during the campaign should be divided among the members of the committee. Let each man be asked personally to become a charter member. The dues for the Brotherhood of the United Lutheran Church Brotherhood should be collected at the same time. Two weeks before the scheduled Charter Night the list with the dues should be sent to Brotherhood Headquarters, accompanied by the application for Charter and Membership cards previously ordered. The committee will continue to secure additional charter members that may be mailed after the Charter Night meeting.

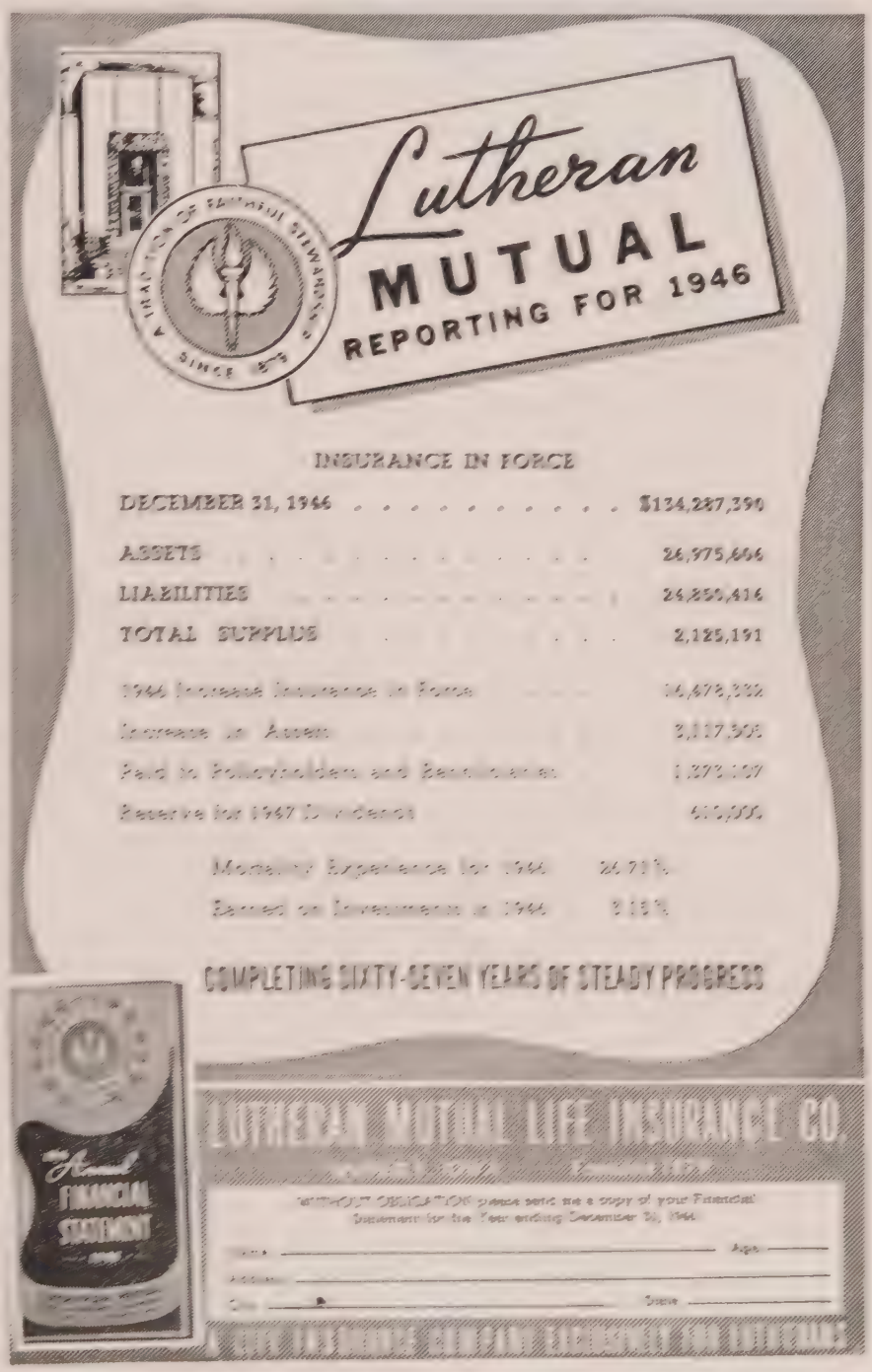
The committee must endeavor to get the largest possible attendance at the meeting. This is the personal committee.

THE CONSTITUTION COMMITTEE will prepare a constitution for adoption. A model may be obtained from Brotherhood Headquarters.

THE NOMINATING COMMITTEE will seek out the men best fitted for the various offices and place them in nomination during the business session.

THE LUTHERAN MEN COMMITTEE solicits subscriptions for Lutheran Men, the official Brotherhood publication. In it a topic is expertly prepared each month for presentation at the meeting of the following month.

THE FELLOWSHIP COMMITTEE will prepare for some wholesome fellowship. It will greet the men as they arrive at the meeting. Games, entertainment, refreshments, etc. may be provided after the meeting.


A TRADITION OF FAITHFUL STEWARDSHIP SINCE 1879
Lutheran
MUTUAL
REPORTING FOR 1946
INSURANCE IN FORCE
DECEMBER 31, 1946 $134,287,390
ASSETS 26,975,606
LIABILITIES 24,850,416
TOTAL SURPLUS 2,125,191
1946 Increase Insurance in Force 16,478,332
Increase in Assets 3,117,305
Paid to Policyholders and Beneficiaries 1,372,107
Reserve for 1947 Dividends 610,000
Mortality Experience for 1946 26.71%
Earned on Investments in 1946 3.13%
COMPLETING SIXTY-SEVEN YEARS OF STEADY PROGRESS
Annual FINANCIAL STATEMENT
LUTHERAN MUTUAL LIFE INSURANCE CO.
"WITHOUT OBLIGATION" please send me a copy of your Financial Statement for the Year ending December 31, 1946
Name
Age
Address
City
State

# *Lutheran Men in* Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

## Forum...

### "It can't happen here."

**That's what we all thought. But, just last week a man in our class divorced his wife. He insists that the conditions in his home were unbearable, that he had patiently endured everything for years, but that the situation had become impossible. On every hand we see divorces. What can the church do about it?**

The American divorce rate is a scandal before the eyes of the world. The number of divorces has reached an all-time high for the United States. The rate is the highest in the world. Today we have one divorce for every three marriages. That means that the rate has almost doubled since 1941.

According to a statement by Professor Kinsey, University of Indiana, two thirds of all marriages in the United States sooner or later break up. The statement includes common-law marriages, which sometimes last but a short time, and the many separations which do not result in actual divorce.

The human wreckage, in terms of ruined homes, broken hearts, children set adrift, disappointment to parents and friends, undermining of the stability of community and nation, is of outrageous proportions.

Isn't it strange that, in view of such tragedy wherever one looks, so little is being done by society to remedy this social ill? We go allowing marriage licenses to be issued by persons with no qualifications for that type of service. Most young people still have no one to counsel with them in regard to marriage, no courses to prepare them for home-making, no helpful books, little or no help from parents at the right time, and little actual assistance from the church — only public indifference, mingled with a bit of ill-advised humor over the whole business of love and marriage.

Is the church doing its part? Well, yes and no. It's preaching the Gospel, administering the sacraments, and teaching Christian faith and life through a number of agencies. And everything that promotes Christian faith and living is helpful to marriage and home-making. But that is insufficient. Guidance has to be more specific. We have to get down to the actual facts, problems, opportunities, and hindrances which are met in married life. We must help younger and older persons to develop the attitudes and skills which are needed in family life. We must help them to realize the sanctity of persons—a fact upon which all good relationships rest.

(1) The church needs to offer counsel to couples who are having trouble in order to help them compose their differences. Many disagreements are the outcomes of ignorance or misinformation on vital relationships, such as sex. Three books have proved of high value to couples themselves and to counselors. They are L. F. Wood's **Harmony in Marriage**, Butterfield's **Marriage and Sexual Harmony**, and Stone's **A Marriage Manual.** Couples need sound information also on handling money, compromising on differences, good housekeeping on a wide scale, personal appearance, courtesy, use of leisure, and religion in the home.

(2) Every church ought to make available a group of books on love-making, courtship, engagement, marriage, understanding children, guidance of young people, harmonizing personal differences, and operation of an efficient Christian home. The writer will glady furnish such a list to inquirers.

(3) Courses ought to be offered for young people in preparation for marriage and home-making. Such courses may be given in Sunday school or on weeknights. Well-qualified teachers ought to be found.

(4) Other good courses should be provided for those who are already married. Many, many couples, married ten or fifteen years, have been found utterly unacquainted with the basic facts of human nature and ways of living together in harmony. Many couples break up long before they get that far; others separate later. Utter lack of information is a dire threat to many. Isn't it the church's job to meet this need? If the church fails, who will do it? The answer is that no one will. They may separate, or they may blunder on with constant friction, frequent quarrels, and deteriorating personalities.

**Is worship a part of education?**

Decidedly yes. But for practical operational purposes we distinguish between the period of worship and that of teaching in our church schools and other groups. It is really an artificial distinction. But worship and study are different types of learning. Both of them are needed.

There are particular forms of learning which are found in worship. Some of them are:

(1) Learning the approach to God and making it a part of living. To some people the approach is difficult, and it has to be learned.

(2) Worship opens one's whole personality to the inflowing and influence of the Spirit of God. This makes a big difference in living and thinking.

(3) Through repeated experiences of worship people become acquainted with the materials of worship, such as hymns, prayers, Scripture, postures, meaning of various forms of symbols, and language.

(4) Communion with God prompts eagerness to learn and live out Christian ways, both personal and social.

(5) Fellowship with Deity imparts a sense of oneness with other believers, near and far away. A feeling of the communion of saints is generated.

(6) The two-way communication of worship helps one in his adjustments to other people—changes selfish assertion to a degree of acquiescence.

(7) Worship helps us to bring together all our powers and to direct them to the doing of God's will—to working with and for other people.

(8) Continued worship yields a sense of satisfaction and enjoyment—something unthinkable in a life without the worship experience.

# Topic of the Month

● Department Editor. REV. ARTHUR H. GETZ
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

## Developing Christian Family Life

### Topic for May, 1947

*By Mauritz N. Ranseen*

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson, C. Oscar Leonardson.

*Though he is a very busy man, Mr. Ranseen does not consider himself too busy to devote his valuable time to the work of the church and the Brotherhood. Mr. Ranseen is a consecrated and influential layman of the Lutheran Augustana Synod. In business life he is the credit manager of Carson Pirie Scott and Company, Chicago, Illinois, a position which he has held for many years.*

*Among the many fine services rendered by Mr. Ranseen the following should be listed: member of the Board of Directors, and treasurer of the Augustana Hospital in Chicago; member and president of the Board of Foreign Missions of the Augustana Synod; member of the Board of the Augustana Lutheran Foundation; member of the Laymen's Missionary Movement; and member of the Lutheran Bible Institute of Chicago.*

**AIM . . .**

**To examine the elements which help to make family life Christian; to discover the elements which militate against Christian family life; and to take whatever steps will make the homes of the community real schools for happy Christian living.**

NOTE: If this month's topic is to be presented in the form of a debate, as was suggested in the assignment, the topic leader should make certain that all members of both teams have made adequate preparation, and that they understand the time limitations that will be enforced. The topic leader should also prepare carefully to speak briefly near the close of the meeting on the subject, "What Brotherhood men can do to develop Christian family life." This should be the climax of the meeting.

The facts found below may be used among others as "ammunition" for the debaters. If no debate is scheduled the meeting may be conducted as a discussion.

### Worship

Hymn, "The Day Is Past and Over"—
No. 458 C.S.B., or No. 344 P.S.H.
Scripture: II Timothy 1:1-14
Prayer: Offer a Prayer asking God's Spirit to guide men everywhere that they may become priests and spiritual guides in their homes, leading all members of the household into a more intimate fellowship with God.
Hymn, "Saviour, Teach Me Day by Day"—
No. 568 C.S.B., or No. 146 P.S.H.
Special Music

### The Topic

The home is the most basic institution of society. The quality of the state, and even the church, is determined to a large extent by the home. It is therefore of paramount importance that the home be made definitely Christian.

The home is the greatest school upon earth. In it lessons are being learned daily which will influence life to its very end. There is no gainsaying the fact that the greatest teachers upon earth are the parents. By both word and percept they are helping to mold character and to shape life. Parents should therefore be encouraged and helped to make their homes real schools for Christian living.

The church and the home are mutually dependent upon each other. The close relationship which existed between them and the past is evidenced by the fact that many churches had their start in the homes of laymen. Perhaps your own church was started in the home of a member. In his letters St. Paul often speaks of leading church members and "the church in their house." Among such leaders were Aquila and Priscilla (Romans 16:3-5, I Corinthians 16:19), Nymphas (Colossians 4:15), Philemon and Apphia (Philemon 1-2), Mary of Jerusalem (mother of Mark), Cornelius of Caesarea (Acts 10), Lydia (Acts 16), and Gaius of Rome (Romans 16:23).

**Mr. Mauritz N. Ranseen**
*Prominent Augustana Layman*

Family life in the homes of these early Christians must indeed have been noble and fine.

#### Child Training

Our topic deals with the development of **Christian** family life. It seems to assume that the parents are Christians. Because the parents are Christians they should be keenly aware of the importance of bringing up their children in the Christian faith, and instilling in them a desire to live close to their Lord and Saviour, Jesus Christ. But when shall the Christian training of children begin, and how much of that training shall be in the hands of the parents, and how much in the hands of the church?

According to the best educational and medical authorities the training of children should begin at birth, and even before that time. A psychologist addressed a meeting of mothers, and during the question period following his talk one of the mothers asked, "When should I begin the religious training of my child?" The psychologist asked, "How old is your child?" When he was told the boy was four years old he said, "Madam, you are exactly five years too late." If this care and training which the psychologist advocated were practiced in respect to the spiritual needs of children there would be a much greater likelihood that they would grow up in the love and knowledge of Jesus.

#### Delinquency

The entire world is today concerned about the matter of juvenile delinquency. It is the subject of dis-

cussion in parent-teacher association meetings, women's clubs, newspapers, and magazines. The entire problem is made to look very complex. However, it should not be complex for the Christian family. Christian parents have the love of God in their hearts, and they seek to instill that love into the hearts and lives of their children. This is accomplished through careful instruction in the Word of God, through Bible stories, and through the family altar. Members of the family engage in these religious activities in such a natural way that talking about religious things becomes a matter of course. Jesus becomes someone to be loved, and his teachings grow to be a part of daily life.

To guard against juvenile delinquency parents must give their love and time, their care and protection, unstintingly to their children. They must surround their loved ones with the best of influences. This does not mean that they must continually be with the youngsters, or that they should try to dominate the lives of their children. That would be a sad mistake. But parents must unobtrusively make their children feel that they are interested in the problems which beset their young lives, no matter what those problems may be.

**Parental Love and Care**

Above all, children should be led to realize how great and how constant is their parents' love for them. Then the children will never fear or hesitate to come to their parents to talk over their troubles. These childhood problems may seem small to parents, but they seem large and important to the children. No matter how trivial the child's question may seem to the parent the question should be treated seriously, given thought, and then discussed without any sign of impatience.

The spiritual lives of children during their early years are largely in the hands of parents, and extreme care should be taken not to misdirect those lives by some thoughtless word or act. Care should be exercised to avoid having children feel that their parents are not interested, or are too busy to bother with them. Such feelings, even though erroneous, often drive children to others than their parents for advice, and the advice received is not always good.

Parents should not hesitate to talk to their children about spiritual needs. This task should not be left to the Sunday school alone. The Sunday school should **help the parents,** but the primary responsibility for the Christian training of children must continue to rest upon the shoulders of parents. Parents should have such a close relationship with their children that they will always be the ones to whom the children will come first with their problems.

Parents should make their children understand that they are welcome. Whenever possible the children should be given an opportunity to share in making plans for family activities. Parents should never go anywhere that they would be ashamed to take their children. The example which parents set for their children should be such as befits loving, God-fearing parents.

**Family Budgets**

The use which is made of money also has an important bearing upon family happiness and upon whether the family will live according to Christian standards. Shall a new automobile be purchased, or shall the money be set aside for the education of children? Shall the family take a long and expensive vacation, or shall a generous contribution be made to some worthy Christian cause? How shall the family's money be used?

Many Christian families have found it advantageous to prepare a family budget. The anticipated income is carefully divided among the necessary and desirable expenditures. The first item on such budgets frequently is the tithe which is set aside for Christian causes. The remaining ninety per cent of the income is then distributed among food, clothing, shelter, medical care, savings, recreation, and other necessary or desirable items. A definite amount is allowed to each child for spending money, the amount being determined by such factors as the age of the child and the total family income. Under such a system each member of the family feels he has a share in the family's budget, and there is little likelihood that some member will feel that he is not receiving a reasonable share, particularly if all members of the family have an opportunity to help determine the family budget at the time that it is adopted.

**Church and Worship**

No other factors will do more to make family life Christian than regular family worship in the home and faithful participation as a family in church services. In the course of years differences of opinion are bound to arise in even Christian families. Parents and children may not always be in agreement on details of daily living. Even husband and wife may have pronounced differences of opinion. But no serious clevage can occur as long as members of the family continue to worship together in the home and in the church.

In order that family worship may bear its greatest fruits all members of the family should be given a share in the worship as soon as possible. The very young child may merely be able to say "amen" at the close of a prayer, but even that very small participation makes him feel it is his service. The older child may read an appropriate poem or hymn, members of the family can take turns in reading the Scripture lesson, all can unite in singing a hymn, various members can lead in prayer, all may raise questions about the meaning of the Scripture which was read and its application to life. The important thing is that the family worship should be true worship, and that all members of the family be given an opportunity to participate in it. There are ample guides available for use in family worship, both in the form of books and pamphlets.

Sight should never be lost of the value of church worship as a family. In addition to the spiritual value which accrues to each individual, which of course is the primary consideration, family worship at church does help to knit all members of the family into a unit. Parents should not **send** their children to Sunday school and church. They should **bring** them. Parental participation in the life and work of the church will help children and young people to develop a true sense of loyalty to Christ and His Kingdom, and will prove a true factor in the development of Christian family life.

**Antagnostic Forces**

There are forces which are working against the building of happy Christian family life in our age. These forces are legion in number. Some of them are found in the home itself, and may to a large extent be controlled by parents.

In some homes children are made to feel that they are not welcome. Mother is busy with her household cares and perhaps her clubs. Father is engrossed in his work all day and in the evening gives his attention to the paper or must go out to a meet-

ing. The parents may go out together, but what difference does that make? The children are still neglected. There are no intimate conversations, no coveted moments for play, no cherished intimacies and companionships. And what is the result? Junior slips out after supper and goes around with the boys. Could it be that he is travelling with a gang? God forbid! Junior comes from such a respectable family! But — — And sister? She is as much neglected as Junior, and so she slips over to a friend's home. Perhaps they engage in reading books — the kind which would horrify their parents if they knew about them. Or sister goes to dances and parties with friends who would cause parents considerable anxiety if they knew the true facts. But the parents are too busy to notice.

Angelo Patri wrote an article which he named "Everybody Does It, No Excuse." We quote: "There is a question that often arises in families where high standards of behavior are set for young and old alike. Such people are likely to be surrounded by neighbors who accept much lower standards and allow their children wider scope for their impulses and desires, with scant regard for the old accepted ways of right and wrong. When the fathers and mothers of the higher standards curb the ways of their children they are likely to be told, 'You're hopelessly old style. Everybody else is allowed to do it.' In the first place, 'Everybody does it,' will not stand up if thoroughly investigated. Many parents, frightened by the results of loose discipline in their homes, try when it is too late to hold the children to a better way."

The harvest which is reaped as a result of the breakdown of true family life is tragic. Reports in the newspapers bear daily testimony to the truth of this statement. Parents think that certain things cannot happen to their boys or to their girls. But tragedies can happen in any family, with devastating effects, if Christan family living is not cultivated.

Public opinion, as expressed in the Gallup Poll and in articles written in the newspapers, has placed the blame for juvenile delinquency squarely upon parents. Indeed the charge has become quite common, "Show me a delinquent child, and I'll show you two delinquent parents." During May, 1946, the Gallup organization submitted the following question: "Police records show that a large number of crimes are committed by teen age boys and girls. What do you think is the reason for this juvenile delinquency?" Seventy per cent of those interviewed blamed the parents for the rise in crime among youth. They listed the causes under two major headings: 1. lack of supervision; 2. lack of proper training. They stressed that during the war, in many instances, both parents worked, and did not have time to devote to their children's well being.

### Alcohol and Divorce

The alcohol problem is growing in seriousness. There has been a tremendous increase in the consumption of beer, wine, and whisky. Recently one columnist expressed grave concern over this increase, and there was nothing in his article to indicate that his concern was due to the fact that he was a Christian. He asked the question, "Are we becoming a nation of rumpots?"

Another powerful factor which militates against the development of Christian family life is divorce. Children are set adrift, placed in institutions, or pawned off on relatives who have no deep love for them. Many social evils can be traced directly to broken homes resulting from divorce.

### Christian Training

There is a way whereby Christian family life may be promoted. Even in these days of confusion and bewilderment Christian parents can bring up their children in the way they should go, so that "when they are old they will not depart from it." One outstanding Christian leader recently said, "The world is confused, and does not know what it is doing nor where it is going. But Christians are not confused. They know what they are doing and where they are going. More and more the Christian should let his light shine brightly in a darkening world, so that all who come in contact with him will know that he is a Christian."

The key to the solution of the problem is to be found in the following words: "Children, obey your parents in the Lord"; "Fathers, provoke not your children to wrath, but bring them up in the discipline and instruction of the Lord"; and (for both parents and children), "Put on the whole armor of God, that you may be able to stand against the wiles of the evil one, and having done all, to stand."

## Topics for Discussion

1. What is the importance of the home as an educational institution? Why?
2. What proof have we of a close interrelationship between church and home in apostolic times?
3. What is our congregation doing to guide parents in imparting Christian training to their children?
4. How much time should a father give to his boys and girls? How much time should a mother give?
5. Will children resent what might be termed "undue supervision"?
6. Should Christian families adopt a family budget? Why?
7. How much stress should be placed upon having a family altar? Should the children have a part in family worship or should the service be conducted entirely by the father or mother?
8. What may be included in family worship? What guidance material is available?
9. Why should parents **bring** their children to church and Sunday school?
10. How far should parents go in taking children into their confidence regarding matters that concern themselves only?
11. How much encouragement should be given children to attend neighborhood clubs, and what supervision should these clubs have?
12. What bearing do alcohol and divorce have upon the breakdown of Christian family life?
13. Schools are more and more going into the matter of sex problems with young people. Should this be encouraged, or should matters of this nature be left to the home or (and) pastor, because classroom discussion might encourage the young folks to treat the subject lightly?
14. Is it old-fashioned to expect young people to come home by a reasonable hour at night?

## Assignment of the Project for the June Meeting

Cf. the article, "Our Institutions of Higher Learning," immediately following.

## Closing Worship

Hymn, "Abide With Us, Our Saviour"— No. 433 C.S.B., or No. 318 P.S.H.
Prayer, including the Lord's Prayer
Benediction
BUSINESS
FELLOWSHIP and REFRESHMENTS

## Our Institution of Higher Learning

### Project for the June Meeting

The Lutheran Church takes great pride in the fact that it is an educational church. It sets high standards of requirements for its pastors, and it promotes and encourages research in every field of human knowledge. It is therefore entirely natural that it should sponsor institutions of higher learning.

What do we know about our church's colleges and seminaries? How many colleges and seminaries does our church support? Where are they located? How are they supported?

In preparation for next month's

topic every member of the Brotherhood should carry out the following assignments:

1. List the seminaries of your church. (Information may be found in the Year Book of your church or in the Lutheran World Almanac.)

2. List the colleges of your church, and indicate the supporting synods. (Information will be found in the Year Book of your church or in the Lutheran World Almanac.)

3. List the names of the men your congregation has given to the ministry during its history.

4. Construct a chart showing the part of your congregation's contribution to the larger work of the church which goes to higher education.

5. Investigate how many members of your congregation went to college during the past ten years, and how large a percentage went to a college of the church.

## U.L.C.A. Brotherhood Membership Dues

February 1-28, 1947

| | |
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| **1947 DUES** (New) | |
| Good Ehepherd Lutheran Brotherhood, Goldboro, N. C. | $ 3.00 |
| Resurrection Lutheran Brotherhood, Franklin Park, Ill. | 3.00 |
| Bethany Evan. Lutheran Brotherhood, West Reading, Pa. | 36.00 |
| St. Luke's Lutheran Brotherhood, Thunderbolt, Ga. | 9.00 |
| Good Shepherd Lutheran Brotherhood, Garden City, Ga. | 9.00 |
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| Martin Luther Lutheran Brotherhood, Colettoville, Texas | 8.00 |
| First Lutheran Brotherhood, Austin, Texas | 50.00 |
| Philadelphia Lutheran Brotherhood, Swiss Alps, Texas | 12.00 |
| Trinity Lutheran Brotherhood, Victoria, Texas | 50.00 |
| Peace Lutheran Brotherhood, Vernon, Texas | 12.00 |
| Wittenberg Lutheran Brotherhood (First Lutheran), Bellefontaine, Ohio | 25.00 |
| St. Stephen's Lutheran Brotherhood, Hickory, N. C. | 20.00 |
| St. Peter's Lutheran Brotherhood, Jamaica, L.I., N.Y. | 5.00 |
| Grace Lutheran Brotherhood, Boone, N. C. | 8.00 |
| St. Andrew's Lutheran Brotherhood, Hickory, N. C. | 30.00 |
| St. aul's Lutheran Brotherhood, Hamlet, N. C. | 15.00 |
| Mt. Olive Lutheran Brotherhood, Hickory, N. C. | 19.00 |
| Trinity Lutheran Brotherhood, Sanford, N. C. | 5.00 |
| Holy Trinity Lutheran Brotherhood, Gastonia, N. C. | 90.00 |
| Bethany Lutheran Brotherhood, Hickory, N. C. | 24.00 |
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| Holy Trinity Lutheran Brotherhood, Hickory, N. C. | 48.00 |
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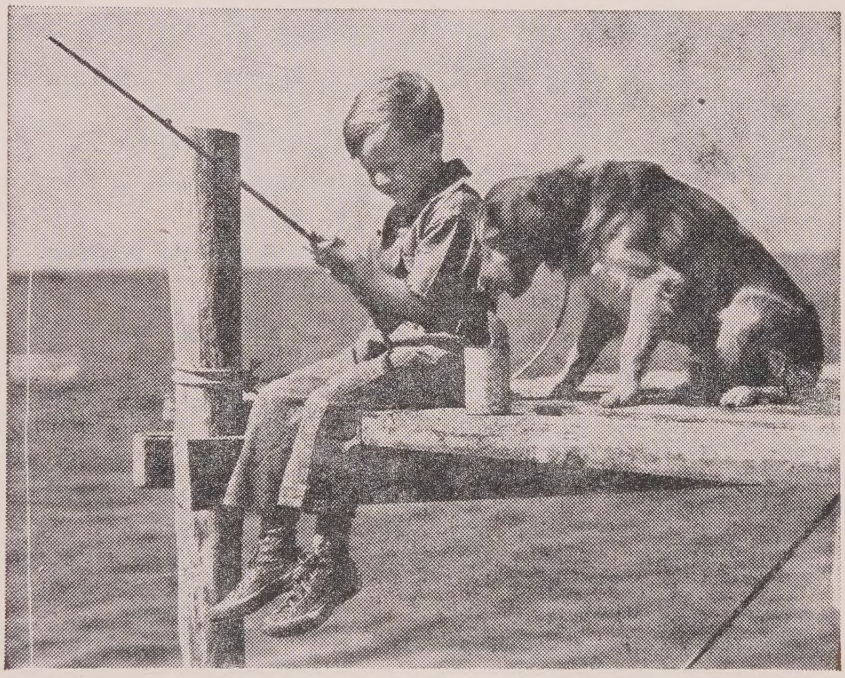

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